

## THE BLOOMFIELD CITIZEN

A WEEKLY JOURNAL

LOCAL NEWS AND HOME READING.

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WHILE IT IS THE FULL INTENTION OF THE EDITORS TO ALLOW THE LARGEST LIBERTY TO CONTRIBUTORS, IT MUST BE DISTINCTLY UNDERSTOOD THAT WE DO NOT THEREBY ENDORSE THEIR OPINIONS, OR ARE IN ANY SENSE RESPONSIBLE FOR THEM.

NEWS ITEMS, NOTICES AND REPORTS MUST BE SENT TO THE OFFICE NOT LATER THAN THURSDAY EVENING OF EACH WEEK, IF THEY ARE TO APPEAR IN THE CURRENT NUMBER.

TRANSPORT NOTICES, FIFTY CENTS FOR EIGHT LINES, EACH INSERTION. FOR LARGER SPACE AND PERMANENT RATES, APPLY AS ABOVE.

## TEMPERANCE.

Upon the line of one of our railways, not many years ago, stood a bridge. To all appearances it was strong—able to bear any strain, good for many years of service. Engineers had examined it, railroad-men had pronounced it sound. One morning as the early train came down the grade its timbers creaked, swayed to and fro, and went down with a crash. The heavy train was broken into fragments, its cars torn to kindling wood, its passengers maimed and bruised, while a lifeless corpse looked from gloomy eyes in the baggage-room near by. A few days and the disaster was repaired, trains moved up and down the track as before, the sun looked down as peacefully as ever, the birds sang, the wind rustled through the trees, and all was forgotten. No; not all. The scars were left, the vacant chair, the desolated home. These cursed the folly that had left the bridge to decay, that had uttered no warning, that had robbed them of their loved one. Round the bowl men gather; women sing its praises; fair hands lift the dainty glasses, then listen with wonder, or a contemptuous sigh, or perchance with bitter breath, at the fall of one whom they loved more than tongue can tell. Oh! the folly of it all! 'Tis true, 'tis pity, and pity 'tis, 'tis true! Men, stung by the memories of the past, must needs exhibit their wounds, tell of their horrid plight, challenge attention to the evil, before we will pay it even a passing thought. On every side its fearful results meet our eyes. There are the ruined houses, the wasted lives, the hopeless deaths. Men walk our streets whose faces tell of its dreadful ravages, too weak to break the tyrant's chains, too proud to accept the helping hand held out to lift them up. It matters not that it is not always so. There is blood enough, sorrow enough, shame enough to sate the appetite of a Nero! A hundred thousand drunkards a year going to the drunkard's grave! For the sake of these can we not forego a drink of cider, a drink of wine, a drink of beer? Or must we wait until, dazed by its sparkling bead, stupefied by its subtle poison, the wily serpent steals into the brain, overwhelms the guard, and gives us, bound hand and foot, to the master-drink!

Over the whole land goes up the cry of distress; the demand for relief from this well-nigh uncontrollable evil. The whiskey interest controls Legislatures, makes and unmakes Judges, Mayors and Governors, and exerts a vast and increasing influence in our National Congress. Its commercial transactions are enormous. In the State of New York alone more than \$60,000,000 a year are spent for liquors; more money than is taken under the gates of the railways. \$800,000,000 spent each year for spirits of various kinds within the United States, and only \$12,000,000 for churches; \$28,000,000 spent for liquors in New Jersey each year, and only \$3,000,000 for schools. Is it any wonder that sober, intelligent, thoughtful men cry out for relief? And how puny, silly and futile the pretence that no man could do a day's work on solid food and pure, cold water. For strength of body, clearness of mind, or clearness of soul, no spirits are necessary, save such animal spirits as God gave to invigorate the healthy and the strong. The vigorous work which has been done among us the past week will leave a deep and permanent impression. Let it not lack the support of any true man who values the present and future welfare of others.

THE TEMPERANCE WORK IN BLOOMFIELD, N. J., is proving to be a great success. Messrs. Mabey and English, the Temperance Evangelists, who awakened so great interest at Plainfield, Flemington, Bound Brook, and other places,

are creating like enthusiasm in Bloomfield Library Hall. The largest room in the place is thronged every night. Upwards of 800 have already signed the pledge. A Reform Club has been organized and has now a membership of 200. The management of this is in good hands. Henry Russell, Esq., one of the prominent citizens of the village, is President, and with him are associated other good names.

The Reform Club of Montclair attended the meeting in Bloomfield, on Monday night. The club was escorted to the Hall by the Bloomfield Club.

Messrs. Mabey and English have the confidence and co-operation of foremost citizens of the place, and the work they have in hand is reaching to all classes. A Committee, consisting of the Pastors of the churches, has a supervision of the work. Rev. H. W. Ballantine, Pastor of Presbyterian Church, is Chairman, and Rev. E. D. Simons, Pastor of Baptist Church, is Secretary of the Committee. To inquiries from different places, addressed to the Secretary in relation to the character of Messrs. Mabey and English and the nature of the work, most favorable responses have been made. The men are indorsed as sensible, honest and earnest men, who are seeking the well-being of men and of communities. Both of these men are Reform men, and are men of judgment, who in advocating their cause present a solid basis of fact and experience that commands itself to intelligent, thinking minds. The masses are reached by the spice of wit, as well as the force of argument which are employed. Mr. Mabey is a man of decided ability, and is a ready, forcible speaker. Mr. English urges with an Irishman's humor homely truths which make a strong impression. They are accompanied by a cornetist and several singers, whose music adds to the interest of the meetings. Although at the Baptist Church under the leadership of its Pastor, a Gospel Temperance Meeting has been maintained for years, yet never before has Bloomfield been so greatly aroused on the subject of Temperance.

## HARD OF HEARING.

While dining in a restaurant the other day, we noticed the fact that a party had come in and occupied a table just behind us. So very quiet was the laughing and talking of this party, that we should never thought of its existence again, had we not in passing out observed that one of the gentlemen was armed with an ear trumpet, without which, apparently, he was unable to hear a word of the conversation. We marveled much at the rare good sense of him of the trumpet, in that he had rendered a meal in a public place a pleasure to himself and his friends. We also thought what a pity it was that this good sense on the part of deaf people should be so rare as to excite comment. A day or so after we were again dining in the same place, when we were startled into nearly swallowing a mouthful of water in our windpipe by a loud voice saying: *Will you pay for his order?* Every eye in the restaurant was instantly turned upon an old gentleman with his hand at his ear, who just then was being addressed by the head waiter a second time in still louder tones. But the old gentleman could not make it out, so leaning over the table the waiter called out, after the manner of an officer on deck giving orders to men aloft: *Will you pay for his dinner?* The amusement of the spectators, the mutual anger of the deaf man and his questioner, and the mortification of the friends of the former need no description. Unfortunately like scenes are in almost every one's experience.

When quiet had been restored we asked ourselves whether people with good hearing had any rights which the deaf man was bound to respect. When we called to mind meals in hotels where we had been scarcely conscious whether we were swallowing pickled oysters or ice-cream; nights when with burning throat and splitting headache we had at last escaped to bed; and a score of similar recollections of discomfort, excitement, anger and exhaustion, we were compelled to admit that they seemed few.

Deafness is a very great affliction, and should instantly command sympathy, consideration and forbearance. No one but a brute would dispute this. But, on the contrary, when the ingenuity of man has provided the means of reducing to a minimum the ills consequent upon this affliction, are not the subjects of it duty bound to make use of it for the sake of their friends as well as their own. Why should the consideration and patience be all on one side? We know the answer well. We have heard it a thousand times. "We do not wish to advertise our infirmity; we are very sensitive about it." That is all very well, but what more effectual way of advertising could be devised than that ordinarily adopted by the deaf person. He simply impresses the first friend he meets as an unpaid crier, to proclaim in a loud voice to all passers-by, "This man is deaf." If the law permitted it how long would it be before on every crowded street you would hear shouted by pair of vigorous lungs: "St. Jacob's Oil conquers pain!" There is no form of advertisement equal for immediate effect to the crier. You may look and read or not as you choose, but you must hear. Which of the two men mentioned above advertised their infirmity most effectually to the frequenters of the restaurant? The effect of an ear trumpet or like contrivance, then, is not to attract attention to the sensitive man who is "hard of hearing," but

the reverse. It is further objected that the use of a trumpet renders the ear less sensitive, and hearing without it impossible. The same sort of reasoning would cause us to discard eyeglasses. In fact many do refrain from their use on the supposition that it strengthens the eyes to strain them. Every physician and optician knows the disastrous result of this proceeding. The repugnance manifested toward artificial hearing apparatus by our afflicted friends is founded either in ignorance or false pride. We do not see how either can be defended.

## TIME TABLES.

Carefully corrected up to date.

DELL, LACK &amp; WESTERN RAILROAD.

Barclay and Christopher Street Ferries.

TO NEW YORK.  
Leave Montclair—6:30, 7:15, 7:55, 8:35, 9:15, 10:35, 11:35, a.m.; 12:30, 1:40, 3:30, 4:45, 5:25, 6:10, 6:57, 8:15, 9:40, 11:05 p.m.; 12:30 a.m.  
Leave Glen Ridge—6:36, 7:17, 7:57, 8:30, 9:17, 10:37, 11:37 a.m.; 12:33, 1:43, 3:32, 4:47, 5:27, 6:13, 7:00, 8:18, 9:43, 11:08 p.m.; 12:23 a.m.  
Leave Newark—6:28, 7:09, 7:49, 8:32, 9:19, 10:39, 11:39 a.m.; 12:56, 1:45, 3:35, 4:49, 5:29, 6:15, 7:05, 8:20, 9:45, 11:10 p.m.; 12:25 a.m.  
Leave Montclair—6:30, 7:15, 7:55, 8:35, 9:15, 10:35, 11:35, a.m.; 12:30, 1:40, 3:30, 4:45, 5:25, 6:10, 6:57, 8:15, 9:40, 11:05 p.m.; 12:30 a.m.  
Leave Newark—6:28, 7:09, 7:49, 8:32, 9:19, 10:39, 11:39 a.m.; 12:56, 1:45, 3:35, 4:49, 5:29, 6:15, 7:05, 8:20, 9:45, 11:10 p.m.; 12:25 a.m.

FROM NEW YORK.  
Leave New York—6:30, 7:20, 8:10, 9:30, 10:30, 11:30, 12:40, 2:10, 3:40, 4:20, 4:50, 5:30, 6:20, 7:30, 8:30, 10:10, 11:15 p.m.  
Leave Newark—6:40, 7:15, 7:58, 8:43, 10:03, 11:03, 11:53 a.m.; 1:23, 2:44, 4:13, 5:26, 6:03, 6:53, 7:48, 8:38, 10:28 p.m.  
Leave Montclair—6:51, 7:36, 8:09, 8:55, 10:15, 11:15 a.m.; 12:05, 1:24, 2:55, 4:24, 5:04, 5:37, 6:15, 7:05, 8:30, 9:14, 10:50 p.m.; 12:04 a.m.  
Arrive at Glen Ridge 2 minutes later.  
\*Indicates that train does not stop at Newark.

NEW YORK AND GREENWOOD LAKE R. R.  
Chambers and 23d Street Ferries, New York.

TO NEW YORK.  
Leave Upper Montclair—6:28, 6:57, 7:49, 8:47, 10:47 a.m.; 1:26, 4:45, 8:42, 9:58, 10:58 p.m.  
Leave Montclair—6:33, 7:02, 7:55, 8:53, 10:52 a.m.; 1:34, 3:47, 4:50, 5:55, 10:03 p.m.  
Leave Bloomfield—5:38, 7:06, 7:59, 8:57, 10:56 a.m.; 1:40, 3:51, 4:54, 5:58, 10:08 p.m.  
Arrive New York—6:25, 7:50, 8:40, 9:40, 11:40 a.m.; 2:25, 4:40, 5:40, 7:55, 10:55 p.m.  
Trains marked \* will run Saturday nights only.  
Sunday trains from Montclair at 8:04 a.m. and 5:28 p.m.

FROM NEW YORK.  
Leave New York—6:00, 8:30, 12:00 a.m.; 3:40, 4:40, 5:40, 6:20, 8:00 p.m.; Leaves 23d Street 15 minutes earlier.  
Arrive Bloomfield—6:49, 9:21 a.m.; 12:43, 4:19, 5:24, 6:20, 7:05, 8:39 p.m.  
Arrive Montclair—7:02, 9:25 a.m.; 12:49, 4:29, 5:29, 6:26, 7:11, 8:46 p.m.  
Arrive Upper Montclair—7:06, 9:29 a.m.; 12:53, 4:28, 5:33, 6:31, 7:16, 8:50 p.m.  
Also a Saturday train from New York at 12 m., for the accommodation of theatre-goers, arriving at Montclair at 12:52 a.m.  
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Leave Bloomfield—5:38, 7:06, 7:59, 8:57, 10:56 a.m.; 1:40, 3:51, 4:54, 5:58, 10:08 p.m.  
Arrive New York—6:25, 7:50, 8:40, 9:40, 11:40 a.m.; 2:25, 4:40, 5:40, 7:55, 10:55 p.m.  
Trains marked \* will run Saturday nights only.  
Sunday trains from Montclair at 8:04 a.m. and 5:28 p.m.

FROM NEW YORK.  
Leave New York—6:00, 8:30, 12:00 a.m.; 3:40, 4:40, 5:40, 6:20, 8:00 p.m.; Leaves 23d Street 15 minutes earlier.  
Arrive Bloomfield—6:49, 9:21 a.m.; 12:43, 4:19, 5:24, 6:20, 7:05, 8:39 p.m.  
Arrive Montclair—7:02, 9:25 a.m.; 12:49, 4:29, 5:29, 6:26, 7:11, 8:46 p.m.  
Arrive Upper Montclair—7:06, 9:29 a.m.; 12:53, 4:28, 5:33, 6:31, 7:16, 8:50 p.m.  
Also a Saturday train from New York at 12 m., for the accommodation of theatre-goers, arriving at Montclair at 12:52 a.m.  
Sunday trains from New York at 8:45 a.m. and 5:15 p.m.

TO NEW YORK.  
Leave Upper Montclair—6:28, 6:57, 7:49, 8:47, 10:47 a.m.; 1:26, 4:45, 8:42, 9:58, 10:58 p.m.  
Leave Montclair—6:33, 7:02, 7:55, 8:53, 10:52 a.m.; 1:34, 3:47, 4:50, 5:55, 10:03 p.m.  
Leave Bloomfield—5:38, 7:06, 7:59, 8:57, 10:56 a.m.; 1:40, 3:51, 4:54, 5:58, 10:08 p.m.  
Arrive New York—6:25, 7:50, 8:40, 9:40, 11:40 a.m.; 2:25, 4:40, 5:40, 7:55, 10:55 p.m.  
Trains marked \* will run Saturday nights only.  
Sunday trains from Montclair at 8:04 a.m. and 5:28 p.m.

FROM NEW YORK.  
Leave New York—6:00, 8:30, 12:00 a.m.; 3:40, 4:40, 5:40, 6:20, 8:00 p.m.; Leaves 23d Street 15 minutes earlier.  
Arrive Bloomfield—6:49, 9:21 a.m.; 12:43, 4:19, 5:24, 6:20, 7:05, 8:39 p.m.  
Arrive Montclair—7:02, 9:25 a.m.; 12:49, 4:29, 5:29, 6:26, 7:11, 8:46 p.m.  
Arrive Upper Montclair—7:06, 9:29 a.m.; 12:53, 4:28, 5:33, 6:31